



# EPISCOPAL NEWS SERVICE

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# *news digest*

96-1539D

## **High energy and wide diversity mark national Episcopal Youth Event**

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For the next five days, young people from 95 of the 99 domestic dioceses, augmented by others from dioceses in Central and South America, sang, prayed, talked, danced, laughed and cried together in a moving display of the church's strength among this generation.

Teens from as far as Alaska and Panama, Hawaii and Florida, Ecuador and Minnesota joined hands in a spiritual party, the memories of which will last them for years.

"What I will always carry with me is the clapping and singing, so much excitement and so much energy," said Mary Catherine Enockson of White Bear Lake, Minnesota, one of about 30 teenagers and adult supervisors from the Diocese of Minnesota. She was describing the daily morning gatherings, led by a 12-person ensemble of singers and musicians, with meditations by Presiding Bishop Edmond Browning and teen speakers, that set the theme for each day.

Many of the teens found it difficult to believe their church's broad diversity reflected in the youth gathered, a diversity that had been a goal of the EYE planning team. African-Americans, Hispanics, native Americans, Asians and Anglo-Europeans created a multi-racial gathering described by one teenager as "a humongous experience."



96-1540D

## **San Diego cathedral offers moment of worship to Republicans at national convention**

(ENS) In the midst of the staged media events, rallies and protests that swirled around the Republican National Convention in San Diego, the Episcopal Cathedral Church of St. Paul offered a more reflective and decidedly Episcopal moment.

On August 11, the eve of the convention, a special Eucharist and a following forum on faith and politics drew a capacity crowd of nearly 1,000 people to the cathedral, including many convention delegates and national Republican leaders.

The idea of Dean John Chane of the cathedral, the event was intended to offer a non-political Episcopal response to the gathering of delegates, and was followed by a series of daily services for the convention's duration.

Dean Nathan D. Baxter of the National Cathedral in Washington D.C., who served as preacher at the service and then answered questions from Chane at the forum, urged Christians attending both the Republican and the upcoming Democratic conventions to "do what is just" in their political deliberations. "That is not always clear and simple," he acknowledged, "but it is what we must do as Christians."

96-1541D

## **Atlanta parishes give Episcopal welcome to Olympic visitors**

(ENS) As the world tasted Atlanta's Southern hospitality during the recent Olympic Games, part of the welcome visitors received had an intentionally Episcopal flavor.

The outreach in the Diocese of Atlanta to Olympic visitors incorporated the efforts of numerous parishes working in partnership with non-Episcopal churches as well. And like all Atlanta congregations they found, sadly, that before the Games were over their service had to include praying for the victims of a fatal bomb attack in the Olympic park.

At All Saints' Church, closest to the Olympic Village, Presiding Bishop Edmond Browning preached July 21 at a special Eucharist at the opening of the Games, drawing on the example of athletes' voluntary efforts to achieve greatness as a model for Christian endeavor.

Through the course of the Olympics, "the best will compete with the best. Years of work will be rewarded and the world will stop for a minute to marvel at what the human body and the human spirit can do," he said. "Let's enjoy the spectacle. But let's never forget



what it is we are seeing: we are seeing the fruit of a willingness to enter into pain and struggle in order to pursue a greater good."

As Christians, he said, "our good lies in our willingness to enter into the struggle for the good. It is there that we experience ourselves as most truly human, most fully alive. We are most joyful and most nourished when we nourish others who are in need, most connected to life when we do not shrink from death . . . strongest when we allow ourselves to see and respond to the weakness of others."

96-1542

## **Burned churches receive further aid**

(ENS) In response to generous support to assist burned churches, the National Council of Churches' Burned Churches Fund (BCF) issued a second round of grants totalling nearly a half-million dollars.

On August 6, BCF granted \$499,445 for reconstruction of destroyed property of five black churches, bringing the total distributed for rebuilding so far to \$1.4 million for 14 churches. A third round of grants is expected in early September.

The fund has received \$9 million for the effort to assist in rebuilding and addressing racism in affected communities. The National Council of Churches (NCC) projects that a total of \$12 million in cash and in-kind gifts will be needed to complete the program. Eighty-five percent of this figure represents money needed for rebuilding, while 15 percent is designated for programs to address racism and for administration. According to Nan Marvel, director of the Episcopal Presiding Bishop's Fund for Word Relief (PBFWR), PBFWR has received approximately \$300,000 for assistance to burned churches, three times the amount of its initial appeal.

96-1543D

## **Episcopal Church joins in Jerusalem ad project**

(ENS) Through the Episcopal Church Public Policy Network, the government relations office of the Episcopal Church in Washington D.C. is urging Episcopalians to help support the purchase of a full-page advertisement in the *New York Times* calling for a shared Jerusalem.

The advertisement will stress that although "Israeli leaders hold that Jerusalem should be Israel's capital under the sole sovereignty of the State of Israel," the city is "a sacred city to Jews, Christians and Muslims."

Supporters of the advertisement, a project of the ecumenical Churches for Middle



East Peace, will be stating that "as Christians committed to working for peace, we support a negotiated solution for Jerusalem that respects the human and political rights of both Palestinians and Israelis, as well as the rights of the three religious communities."

Jerusalem "cannot belong exclusively to one people, one country or one religion," the advertisement concludes. "Jerusalem should be open to all, shared by all--two peoples and three religions."

A full-page advertisement in the Times will cost \$33,000, which must be raised from donations from individuals and organizations.

While negotiations over the future of the city were supposed to begin in the summer of 1996, the expansion of Israeli settlements for Jews on land claimed by Palestinians in east Jerusalem and adjacent West Bank land annexed by Israel "will leave nothing to negotiate," according to a letter from the public policy network, a national network of Episcopalians committed to advocacy. The letter urges Episcopalians to write letters President Bill Clinton and his administration to protest the construction of additional settlements.

96-1544D

## **Trinity Cathedral faces financial crisis, files countersuit in sexual harassment claim**

(ENS) Trinity Cathedral of the Diocese of New Jersey, already struggling with two sexual harassment lawsuits against its former dean, has eliminated staff positions and made other budgetary cuts in an effort to address a "severe financial crisis," cathedral leaders reported.

The position of curator and clerk of the works has been dropped, and some of the cathedral's current buildings and grounds positions will be eliminated, according to a statement issued in early August by Bishop Joe Doss of New Jersey and the Rev. Charles Cesaretti, cathedral vicar. In addition, two vacant positions, including one full-time clergy position, will not be filled.

David Evans, one of the plaintiffs in the lawsuits, held the curator's position, and two of the nine other plaintiffs were members of the buildings and grounds staff.

In a related action, the cathedral, diocese and three church officials filed a countersuit against Evans, claiming misappropriation of funds, mismanagement, and failure to act in accordance with the obligations of his employment.

In a letter to Trinity's 1,400-member congregation, cathedral leaders asked for increased support from parishioners to help reduce a current \$250,000 deficit caused, in part, they state, by over-runs in expenses for the building and grounds.



96-1545D

## **Korean Presbyterian congregation joins Episcopal Diocese of Georgia**

(ENS) In an historic move, the Episcopal Diocese of Georgia gained a new mission June 30 when Bishop Henry I. Louttit, Jr., received the congregation of the Korean Central Church of Hinesville as baptized members of the Episcopal Church.

The ceremonies at St. Philip's Episcopal Church in Hinesville established the Korean congregation as an "unorganized mission" of the diocese, and named the Rev. Daniel Ki Chul Lee, the congregation's pastor, as a "pastoral leader" under the direction of St. Philip's rector, the Rev. Samir Habiby.

The congregation had been affiliated with the Presbytery of the Korean Presbyterian Church (in America).

Habiby said he was surprised when Lee first approached him "expressing his interest and that of his congregation in becoming members of the Episcopal Church," noting that the reception of the congregation marked "the first time that an Asia-American congregation of another communion is being received into the Episcopal Church."



96-1539

## High energy and wide diversity mark national Episcopal Youth Event

by Jerry Hames

(ENS) The calm summer days at Terre Haute's Indiana State University were shattered July 30 when 1,400 exuberant young Episcopalians descended upon the campus for the triennial Episcopal Youth Event (EYE).

For the next five days, young people from 95 of the 99 domestic dioceses, augmented by others from dioceses in Central and South America, sang, prayed, talked, danced, laughed and cried together in a moving display of the church's strength among this generation.

Teens from as far as Alaska and Panama, Hawaii and Florida, Ecuador and Minnesota joined hands in a spiritual party, the memories of which will last them for years.

### "So much energy"

"What I will always carry with me is the clapping and singing, so much excitement and so much energy," said Mary Catherine Enockson of White Bear Lake, Minnesota, one of about 30 teenagers and adult supervisors from the Diocese of Minnesota. She was describing the daily morning gatherings, led by a 12-person ensemble of singers and musicians, with meditations by Presiding Bishop Edmond Browning and teen speakers, that set the theme for each day.

Enockson said that many more young people were involved in presentations to youth than at the last EYE she attended in 1993.

"I liked how open people were," said Jessie King, 17, of Cape Elizabeth, Maine. "It was amazing how I could talk about myself [in ways] that I couldn't normally do. We got close to God, and where God is, trust develops much faster."

Each morning's assembly also had an impact, he said. "There we were, people as happy as clams at 8 a.m., smiling, dancing, jumping around and praising God."

The frenetic energy each morning was fueled by the musical ensemble, which repeatedly brought the crowd to its feet with spiritual music and song from the African-American and Latino tradition. For the first time at an EYE the musicians were all youth and young adults.

Delegations of young people from northern California to Long Island shared the stage with the presiding bishop to show a video from their diocese, dramatize a parable from the Bible, or talk in moving testimonials about their own ministry.

### Making a difference

At one assembly six young men and women spoke with conviction about the



importance of "making a difference" in the lives of others. Arnold Basingat of El Monte, California, described his witness against the pervasive drug and gang culture in his neighborhood; Ashley Parks, a 15-year-old from Fort Smith, Arkansas, described her care-giving ministry to four men who have since died with AIDS-related illnesses; Michael Lawyer of Arden Mills, Minnesota, told how his one-to-one listening ministry can make a difference in a person's life.

"Take the time to listen," he urged his peers. "It may mean sitting up through the night. You can change one life, and that person, in turn, can change one more."

The license plates on cars and vans in university parking lots revealed the distance some youth had traveled. Others had arrived by air or by rail; one young man from West Palm Beach, Fla., rode a bus for 28 hours. The Maine delegation, participating in its first EYE, traveled by van, staying overnight in parish halls along the way.

Many of the teens, Enockson and King among them, found it difficult to believe their church's broad diversity reflected in the youth gathered, a diversity that had been a goal of the EYE planning team. African-Americans, Hispanics, native Americans, Asians and Anglo-Europeans created a diversity described by one teenager as "a humongous experience."

### **Reflecting the church's diversity**

In fact, one third of the 1,400 youth at the conference were young people of color. "From recruitment at the very beginning to the [events in the] daily program, cultural diversity was built into the model," said the Rev. Dr. Sheryl Kujawa, coordinator for youth ministry at the Episcopal Church Center.

"It was the culmination of a natural progression," she said. "We've been speaking about cultural diversity and offering anti-racism training for the past three youth events."

"The most remarkable thing about EYE was how friendly everyone was," said Johanna Thrall, 15, of South Orange, New Jersey, who attended with the Connecticut contingent. "It was the biggest display of peace and unity in diversity that I've seen. The friends that I made at EYE, from all over the country, I know I will keep in touch with for a long time."

A constant trade in barter items--pencils, pens, sunglasses, pamphlets and pins among them--brought by each diocesan group helped fuel the interaction between teens from widely different regions and backgrounds.

### **Worship a focus**

The youth found worship services equally as diverse. These included provincial Eucharists, free-form prayer and praise, a service for healing and one based on the Taize tradition of the ecumenical community in France.

At an outdoor carnival around a gigantic fountain one evening, each delegation displayed something from their culture. Navajos made fried bread, Montanans offered samples of buffalo meat, Iowans distributed popcorn, and the Vermont table gave miniature



bottles of maple syrup. Visitors to the Tennessee table received a handful of raw cotton and an Elvis trading card. Others displayed handicrafts, or provided games, dancing, music, or activities that included a fish pond, water slide, a horse race, and a native American drum ensemble.

The Diocese of Olympia gave away string and multi-colored beads for teens to start a "Time Ball," a tradition begun by women in Washington's Yakama Indian Nation to document their lives' precious or monumental events on strings woven from hemp.

### **The church of today**

The presiding bishop, who addressed the young people in a meditation each morning, said that he saw in their faces the diversity of cultures that fulfilled his vision for the Episcopal church.

He told them to carry back to their home dioceses the message that they are the church of today. "There are young people involved on the committee to elect the next presiding bishop. There are growing numbers of young people now at diocesan conventions and on committees. If you are not experiencing that where you come from, go back and fight for it," he said.

Browning, in stories about his family, told the teens that he had five children--"one of each kind." It was a message not lost on his audience. "It helped us remember we are all different," said Melinda Lederer of Pittsburgh.

Neither was the total EYE experience lost on the adults who accompanied each delegation. "These youth have shown me new ways of seeing Christ," said one. "I return home with greater hope for the church in years to come."

--Jerry Hames is editor of *Episcopal Life*, the national newspaper of the Episcopal Church.

96-1540

## **San Diego cathedral offers moment of worship to Republicans at national convention**

by the Rev. William F. Dopp

(ENS) In the midst of the staged media events, rallies and protests that swirled around the Republican National Convention in San Diego, the Episcopal Cathedral Church of St.



Paul offered a more reflective and decidedly Episcopal moment.

On August 11, the eve of the convention, the special Eucharist and a following forum on faith and politics drew a capacity crowd of nearly 1,000 people to the cathedral, including many convention delegates and national Republican leaders.

The idea of Dean John Chane of the cathedral, the event was intended to offer a non-political Episcopal response to the gathering of delegates, and was followed by a series of daily services for the convention's duration. Bishop Gethin Hughes of San Diego presided at the Eucharist, and Governor Stephan Merrill of New Hampshire served as a lector.

Dean Nathan D. Baxter of the National Cathedral in Washington D.C., who preached at the service and then answered questions from Chane at the forum, urged Christians attending both the Republican and the upcoming Democratic conventions to "do what is just" in their political deliberations. "That is not always clear and simple," he acknowledged, "but it is what we must do as Christians."

### **Issues that become idols**

Christians "may embrace different ideologies, have commitments to different causes, and we may be moved by different issues," noted Baxter, who served as preacher on behalf of Presiding Bishop Edmond Browning. "To be Christian does not define us as liberal, moderate or conservative. But we must be clear about what distinguishes our faith from our politics. We must be able to distinguish the Lord who has called us from the ideals that inspire and the causes that impassion us."

Even Christians attempting to "do justice," he said, may be so committed to particular political ideals and social causes that they become "idols that demand such blind allegiance that we forget the loving nature of God and our subsequent vows to that God."

Politics exist because "God will not work out all of our problems," he said. "But God does expect and empower Christians in our politicking to remember that we are sisters and brothers."

Toleration, a word the Republican convention wrestled over in developing its platform of positions on issues, is "really only managed hostility," Baxter observed. "At its worst, toleration is resentment or disregard of persons who hold certain views. But the converting grace of Christ enables and compels us to deal with one another as persons loved by God."

Christians will not "all agree on how the great problems of our times should be addressed," Baxter said. "But how we treat one another in struggles in political arenas, including the church, says more about the meaning of our faith than the rightness of our causes."

### **Finding common ground through discourse**

While since the 1980s positions on political issues have tended to be polarized, he said, justice should be sought through "the greatest gift of democracy, discourse."

Divisive issues--such as abortion, which threatened to split the convention delegates--

can undermine that search for common ground, he cautioned. "We should be seeking ways to prevent teenage pregnancy, to reduce poverty and to educate people," Baxter said. "The answers are not easy but we have to struggle to find them or we will never come to a solution."

On a more congenial topic to the Republican convention--welfare reform--Baxter agreed that change is needed. "Welfare as we have known it has been an indignity to recipients and a cop-out for the rest of us," he said. But, he said, "no reform will be effective if it does not demonstrate clear measures to identify, protect and respect the vulnerable. If welfare reform is only about saving tax dollars and not about enabling independence and dignity for the poor, it will prove itself a sin and not an act of justice."

Christian also must show concern in addressing immigration policies, a sensitive issue in the Southwest, he said. According to the baptismal covenant, he noted, "we promised to 'seek and serve Christ in all persons, loving our neighbors as ourselves' and we pledged ourselves to 'strive for justice and peace among all people and to respect the dignity of every human being.'"

Baxter concluded: "Be faithful in the political storm, my brothers and sisters. We are not alone. God is with us."

--The Rev. William F. Dopp is communications officer for the Diocese of San Diego.

96-1541

## **Atlanta parishes give Episcopal welcome to Olympic visitors**

**by Marty Steiner and Cary Patrick**

(ENS) As the world tasted Atlanta's Southern hospitality during the recent Olympic Games, part of the welcome visitors received had an intentionally Episcopal flavor.

The outreach in the Diocese of Atlanta to Olympic visitors incorporated the efforts of numerous parishes working in partnership with non-Episcopal churches as well. And like all Atlanta congregations they found, sadly, that before the Games were over their service had to include praying for the victims of a fatal bomb attack in the Olympic park.



### **Opening service launches outreach**

At All Saints' Church, closest to the Olympic Village, Presiding Bishop Edmond Browning preached July 21 at a special Eucharist at the opening of the Games, drawing on the example of athletes' voluntary efforts to achieve greatness as a model for Christian endeavour.

Through the course of the Olympics, "the best will compete with the best. Years of work will be rewarded and the world will stop for a minute to marvel at what the human body and the human spirit can do," he said. "Let's enjoy the spectacle. But let's never forget what it is we are seeing: we are seeing the fruit of a willingness to enter into pain and struggle in order to pursue a greater good."

No one is going to force Christians to involve themselves in the sorrows of the world, Browning told the congregation, referring to the recent string of arson attacks on churches in the South as an "unspeakable evil" calling for a response. "You don't have to give a dime or a thought to the churches that lie in charred ruins in our land," he said. "No one is going to make you."

But, he added, "our good lies in our willingness to enter into the struggle for the good. It is there that we experience ourselves as most truly human, most fully alive. We are most joyful and most nourished when we nourish others who are in need, most connected to life when we do not shrink from death . . . strongest when we allow ourselves to see and respond to the weakness of others."

And presaging, perhaps, the bombing yet to happen and the widespread expressions of concern from churches that followed, he observed that "every season of human pain brings with it the opportunity to deepen human community. Every sorrow cries out for the comfort of human fellowship, and God always holds out to us a response to that cry."

### **Water and Morning Prayer**

Through the days of the event, volunteers at All Saints' handed out 27,000 cups of water, a welcome gift in Atlanta's heat, gave directions (frequently in sign language), and offered tours of the church. Visitors also were invited to join in daily Morning Prayer services.

"This is one of the most exciting opportunities I have had to share God's love with others," said Ruth Vaught, senior warden at the Cathedral of St. Philip, which staffed four shifts of volunteers at All Saints. Other crews of Episcopalians came from St. Martin in the Fields, Holy Innocents', Atonement, and St. Bartholomew's parishes, all in Atlanta, and St. David's in Roswell.

The parish guest book reflected the international range of those who came in for physical and spiritual refreshment, including visitors from Iceland, Germany, Czech Republic, Brazil, Romania, Oman, Costa Rica, Lithuania, Finland, Bahamas, Spain and Italy.

Among the many church visitors were two young men from South Africa who knelt in

prayer and signed the guest book with thanks for "opening your beautiful church to us . . . this was very special!" Especially well represented was New Zealand, which had rented a portion of the All Saints' facility for VIP receptions and trade exhibits.

### **St. Luke's too far off the beaten track**

Not all outreach efforts were fully successful. At nearby St. Luke's, turnout was small for musical events, with attendance ranging from five to 30, according to Marcia Murphy of the church staff. Vendors who leased space on church property through a special corporation found themselves isolated from most pedestrian traffic and did less business than they had expected.

"They were all gone by the end of the first week," said Murphy, "and a lot of them left even sooner."

At the same time, the Games brought an apparent benefit to the usual patrons of St. Luke's Community Kitchen, which serves meals to many of Atlanta's homeless. "We served about 300 people a day," about half the usual number, reported Chris Allers of the kitchen. "I think this is because a lot of our regulars were employed, however temporarily, in jobs related to the Olympics."

Volunteers from the nearby Lutheran Church of the Redeemer assisted in preparing meals at Redeemer and serving them at St. Luke's.

The kitchen's "help office," which provides social services and other assistance, he said, "served more people than usual, thanks to United Way money and a \$10,000 gift from a parishioner who wanted to assure that staff and supplies didn't lag" during the Olympics.

### **Cathedral a center for cycling**

The Cathedral of St. Philip, which served as headquarters for all bicycling events and marathons, hosted no special programs of its own since it was located far from the main pedestrian flow, and was closed for security reasons on race days. A large grandstand and numerous mobile offices sprouted from the cathedral grounds, and many classrooms, offices and the fellowship hall were pressed into service.

A medical team set up shop in the fellowship hall, which also housed a volunteer break area. One member of the Olympic Committee of Aruba specifically thanked the church for "opening its doors to strangers" after his daughter was treated by the medical team for heat exhaustion.

Relations with the Atlanta Committee for the Olympic Games were good, reported Canon Administrator Jim Yearly. Worship services, moved to 7 p.m. on two Sundays, drew "only about 300 or so worshippers, well below our usual number," Yearly said. But, he added, "we did have a large than average crowd for our evensong at 4:30 p.m. the last day of the Games."

The newly decorated cathedral reception room served as a VIP lounge for International Olympic Committee members, families of athletes and diplomats. The room



offered a quiet area, access to the Olympics computer network, and live, unedited television coverage.

"Your church has become our home," said Ian Emmerson, vice president of the Union Cycliste Internationale. "Hopefully we can return the hospitality some day. We know your entire congregation has been disrupted by the Olympics. We do appreciate it."

### **Varied results at other churches**

In other programs, The Church of the Advent in Madison offered a tour of homes for tourists wanting to experience the antebellum South. Rector Tripp Norris reported low attendance for the first week, which improved in the second week as more Olympic visitors ventured out from Atlanta.

St. James' Church in Marietta offered twice-daily performances of a play about Margaret Mitchell, but attendance reportedly was only fair. Offered tours of the church also failed to draw many people.

At St. Michael's and All Angels' Church in Stone Mountain, Deacon John Titus reported good attendance at a series of eight "York mystery plays," medieval church dramas with music, but observed that most playgoers were from other parishes. About 100 young people from West Virginia, Pennsylvania and Florida, hosted by St. Michael's youth group, spent a week dispensing water from a stand on the church property and running errands for vendors.

Parishioners at St. Simon's Church in Conyers, near the equestrian venue, also reported sparse attendance during the hospitality hours they hosted, but said they enjoyed the experience. The parish was able to assist one traveling family by arranging a parking space for their recreational vehicle at the home of a parishioner.

The Church of St. Peter and St. Paul in East Cobb raised \$8,000 for its building fund by housing visitors from 10 states plus Austria in parishioners' homes.

--Marty Steiner is a parishioner of the Cathedral of St. Philip. Cary Patrick is director of communication for the Diocese of Atlanta.

96-1542

## **Burned churches receive further aid**

by Jack Donovan

(ENS) In response to generous support to assist burned churches, the National Council of Churches' Burned Churches Fund (BCF) issued a second round of grants totalling

nearly a half-million dollars.

On August 6, BCF granted \$499,445 for reconstruction of destroyed property of five black churches, bringing the total distributed for rebuilding so far to \$1.4 million for 14 churches. A third round of grants is expected in early September.

The fund has received \$9 million for the effort to assist in rebuilding and addressing racism in affected communities. The National Council of Churches (NCC) projects that a total of \$12 million in cash and in-kind gifts will be needed to complete the program. Eighty-five percent of this figure represents money needed for rebuilding, while 15 percent is designated for programs to address racism and for administration.

The Central Grove Missionary Baptist Church and Mt. Pleasant Missionary Baptist church, two Kossuth, Mississippi congregations that were both destroyed by arson on the night of June 17, each received \$60,000 from BCF to support reconstruction. Salem Baptist Church of Fruitland, Tennessee, burned on December 30, 1995, received \$180,000 and New Liberty Baptist Church, Tyler Alabama, burned on February 28, 1996, received \$125,000. The entire structure and contents of both churches were destroyed in the attacks. Matthews-Murkland Presbyterian Church, Charlotte, North Carolina, received \$8,000 to restore church records and undertake the initial plans for building reconstruction. The church lost its historic (1903) secondary sanctuary, church records, educational materials and furniture to arson on June 6, 1996.

The fund also made an emergency grant of \$1,445 to Central Grove Missionary Baptist Church in Kossuth, Mississippi to meet an immediate need: providing enough folding chairs for everyone to sit during services in the congregation's temporary worship space. The 80-member congregation had only eight lawn chairs, and only the elderly were able to sit for worship in its temporary structure.

Assistance for such basic provisions has come to the NCC from a variety of sources. GE Capital Modular Space is donating modular units to churches recently destroyed by fire for use as interim offices while they undertake efforts to rebuild. The American Bible Society intends to distribute as many as 5,000 units of scripture and scripture resources, including new pew Bibles.

An NCC press release stated that any house of worship, including churches, synagogues and mosques, that has been torched or desecrated out of racial hatred may be assessed as a potential candidate for assistance from the Burned Churches Fund. To put forward a house of worship for consideration for help, contact the Burned Churches Office, room 825, 475 Riverside Drive, New York, NY 10115, telephone (212) 870-2299.

### **Presiding Bishop's Fund issues emergency grant**

According to Nan Marvel, director of the Episcopal Presiding Bishop's Fund for Word Relief (PBFWR), PBFWR has received approximately \$300,000 for assistance to burned churches, three times the amount of its initial appeal. Marvel said that bishops in the dioceses where communities have been affected by burned churches are currently



investigating how best these funds could be used to assist the communities and will advise PBFWR.

PBFWR released an emergency grant of \$10,000 to the Diocese of Texas to assist in rebuilding St. Thomas the Apostle church in Nassau Bay, Texas, which serves a predominantly white congregation and was damaged by fire on July 25. Nassau Bay fire marshall David Stall concluded that the fire was deliberately set, although no motive was determined. An Alcohol Tobacco and Firearms investigation of the St. Thomas fire called the arson "a crime of opportunity or copycat fire in the light of the rash of church burnings across the southern United States."

### **Response to criticism**

In response to some claims that the extent of the attacks on black churches has been exaggerated, NCC general secretary Rev. Joan Campbell noted that in the past 18 months the rate of white church arsons has not increased, but by comparison, "the rate of black church arsons is more than double what it has been in previous years." Campbell's figures came from three sources: The Center for Democratic Renewal (CDR), which studies the activities of white supremacist groups, and has counted 75 arson attacks on black and multiracial congregations from January 1, 1995 through July 31, 1996, more than double the number counted during the previous five years combined; USA Today which on August 7 reported 74 black church arsons during the same period; and U.S. Justice and Treasury Department reports showing 190 attacks on houses of worship since January, 1995, with half of those attacks on black churches.

96-1543

## **Episcopal Church joins in Jerusalem ad project**

by James H. Thrall

(ENS) Through the Episcopal Church Public Policy Network, the government relations office of the Episcopal Church in Washington D.C. is urging Episcopalians to help support the purchase of a full-page advertisement in the *New York Times* calling for a shared Jerusalem.

The advertisement will stress that although "Israeli leaders hold that Jerusalem should be Israel's capital under the sole sovereignty of the State of Israel," the city is "a sacred city to Jews, Christians and Muslims."

Supporters of the advertisement, a project of the ecumenical Churches for Middle

East Peace, will be stating that "as Christians committed to working for peace, we support a negotiated solution for Jerusalem that respects the human and political rights of both Palestinians and Israelis, as well as the rights of the three religious communities."

Jerusalem "cannot belong exclusively to one people, one country or one religion," the advertisement concludes. "Jerusalem should be open to all, shared by all--two peoples and three religions."

A full-page advertisement in the Times will cost \$33,000, which must be raised from donations from individuals and organizations.

### **Settlements a barrier to negotiations**

While negotiations over the future of the city were supposed to begin in the summer of 1996, the expansion of Israeli settlements for Jews on land claimed by Palestinians in east Jerusalem and adjacent West Bank land annexed by Israel "will leave nothing to negotiate," according to a letter from the public policy network, a national network of Episcopalians committed to advocacy. The letter urges Episcopalians to write letters to President Bill Clinton and his administration to protest the construction of additional settlements.

"As Israeli Prime Minister (Binyamn) Netanyahu begins to shape the policies and practices of his new government, the Episcopal Church in the United States needs to urge the Clinton Administration to pressure Israel to stop building settlements which threaten the peace process," the letter states.

International attention has been focused recently on the confiscation of land in the northern parts of Bethlehem, Beit Sahour and Beit Jala, just south of Jerusalem, in order to construct a border road between Bethlehem and Jerusalem that would link the Jewish settlement of Gilo and a proposed settlement of Har Homah.

Protests by residents of Bethlehem, the Palestinian owners of the confiscated land, foreign and Israeli peace activists, and members of church groups were unable to stop the destruction of ancient olive trees planted on the land as construction of the road began in June. According to the International and Local Committees for the Defense of Bethlehem, the road would complete a ring of Jewish-only settlements and bypass roads around Bethlehem, a Palestinian town, effectively extend the southern border of Jerusalem into Bethlehem, and cut off over 2,400 Palestinian families from their land and olive groves.

The Har Homa settlement itself would eventually house 50,000 Jewish Israelis on the last forested mountain in the area, Jabal Abu Ghneim, confiscated in 1991.

### **Confiscations feed frustration**

"The confiscation of any land in the Palestinian territories can only provoke opposition to and endanger the peace process," said Michel Sabbah, the Latin Patriarch of Jerusalem. "These confiscations raise in all hearts frustration and despair and are one of the main factors which is exploited by extremists, and which lead to more violence."

The 1991 and 1994 General Convention of the Episcopal Church both opposed the use



of United States aid to support the expansion of settlements in the Occupied Territories, which the 1994 convention called "illegal under international law and an obstacle to peace."

Churches for Middle East Peace is a joint program of the Washington offices of the American Baptist Churches, USA; American Friends Service Committee; Christian Church (Disciples of Christ); Church of the Brethren; Episcopal Church; Evangelical Lutheran Church in America; Friends Committee on National Legislation; Maryknoll Fathers and Brothers; Mennonite Central Committee; National Council of Churches; Presbyterian Church (USA); Roman Catholic Conference of Major Superiors of Men; Unitarian Universalist Association; United Church of Christ; and United Methodist Church.

For information on the advertisement project and settlements in the Occupied Territories, call Thomas Hart, legislative assistant in the Episcopal Church's government relations office, at 800-228-0515.

--James H. Thrall is deputy director of news and information for the Episcopal Church.

96-1544

## **Trinity Cathedral faces financial crisis, files countersuit in sexual harassment claim**

**by James H. Thrall**

(ENS) Trinity Cathedral of the Diocese of New Jersey, already struggling with two sexual harassment lawsuits against its former dean, has eliminated staff positions and made other budgetary cuts in an effort to address a "severe financial crisis," cathedral leaders reported.

The position of curator and clerk of the works has been dropped, and some of the cathedral's current buildings and grounds positions will be eliminated, according to a statement issued in early August by Bishop Joe Doss of New Jersey and the Rev. Charles Cesaretti, cathedral vicar. In addition, two vacant positions, including one full-time clergy position, will not be filled.

David Evans, one of the plaintiffs in the lawsuits, held the curator's position, and two of the nine other plaintiffs were members of the buildings and grounds staff.

In a related action, the cathedral, diocese and three church officials filed a countersuit against Evans, claiming misappropriation of funds, mismanagement, and failure to act in accordance with the obligations of his employment.

"While some may view all these actions as retaliatory, they are, in reality, hard steps

that must be taken in order to ensure the financial viability, current survival and future growth of Trinity Cathedral," the statement asserts.

In a letter to Trinity's 1,400-member congregation, cathedral leaders reported that a major portion of the cathedral's current \$250,000 deficit has been in the area of buildings and grounds, attributable in part, they maintained, to "lack of planning, prioritization, supervision and adequate controls."

Evans' attorney, however, has called the moves a "smokescreen." In an interview with *The Times* newspaper of Trenton, attorney Lawrence Wohl said diocesan and cathedral officials are "focusing on economic issues in an attempt to shift the attention from the sexual harassment."

The Rev. Chester Grey, former dean, resigned in May with a public acknowledgement of his homosexuality, shortly before the two suits were filed against him, the cathedral and the diocese. The plaintiffs have claimed that Grey used his position to demand sexual favors from them.

#### **Congregation asked to help**

Contributing to the deficit are a drop in income from the cathedral endowment, depleted to meet operating expenses, and a decrease in the number of pledges, "one-third of which are behind this year," according to the letter to the congregation.

The financial steps will address but not eliminate the deficit, the letter stated. "The primary goal of Trinity Cathedral during this critical time is to focus on the worship, pastoral, and outreach ministries--their effective operation and support," the letter states while encouraging members to consider making additional contributions or prepaying their annual pledges.

A diocesan spokesman said the cathedral's real estate holdings will be reviewed, though there are no immediate plans to sell any properties.

"Praying, worshiping and working together, we will be able to weather this financial storm," the letter concludes.

--James H. Thrall is deputy director of news and information for the Episcopal Church.



96-1545

## **Korean Presbyterian congregation joins Episcopal Diocese of Georgia**

**by James H. Thrall**

(ENS) In an historic move, the Episcopal Diocese of Georgia gained a new mission June 30 when Bishop Henry I. Louttit, Jr., received the congregation of the Korean Central Church of Hinesville as baptized members of the Episcopal Church.

The ceremonies at St. Philip's Episcopal Church in Hinesville established the Korean congregation as an "unorganized mission" of the diocese, and named the Rev. Daniel Ki Chul Lee, the congregation's pastor, as a "pastoral leader" under the direction of St. Philip's rector, the Rev. Samir Habiby.

The congregation had been affiliated with the Presbytery of the Korean Presbyterian Church (in America). In a service earlier the same day, Lee was confirmed by Louttit. Eventually he will be received as an Episcopal deacon and then as a priest upon completing the canonical process for ordination. At that point, the congregation also will be accepted in full "union" with the diocese.

The Korean Presbyterian Church, which has about 500 congregations in the United States, is one of the largest national Presbyterian bodies in Korea. The Hinesville congregation included members of several different denominations, including the Episcopal Church, Habiby reported.

Habiby said he was surprised when Lee first approached him "expressing his interest and that of his congregation in becoming members of the Episcopal Church," noting that the reception of the congregation marked "the first time that an Asia-American congregation of another communion is being received into the Episcopal Church." Other Korean Episcopal congregations have drawn their membership primarily from the three Episcopal dioceses in Korea, Habiby said.

Lee already has been tapped to represent his congregation and the diocese at the bi-annual meeting of the Asia-America Ministry of the Episcopal Church in Hawaii in August.

--James H. Thrall is deputy director of news and information for the Episcopal Church.



## *news briefs*

96-1546

### **ARCUSA members discover 'opportunities' in Vatican statement**

(ENS) A meeting of Episcopalians and Roman Catholics working on the ecumenical dialogue between the two churches found opportunities rather than roadblocks in a strict Vatican statement on the ordination of women. Issued in November, 1995, the statement of the Vatican Congregation for the Doctrine of the Faith invoked papal infallibility in restating the Catholic prohibition of women's ordination. However, participants in the Anglican-Roman Catholic Dialogue in the USA (ARCUSA), meeting in Boston this summer, concluded that the statement throws "into sharper focus issues of authority and ecclesiology that currently divide us," and so serves "as a new opportunity for discussion and progress." According to a statement issued after the ARCUSA meeting and signed by the co-chairs, Bishop Frank Griswold of the Diocese of Chicago and Bishop John Snyder of St. Augustine, Florida, representing the Roman Catholic Church, the participants also were encouraged by comments of Cardinal Edward Cassidy, president of the Pontifical Council for the Promotion of Christian Unity. Cassidy said in a magazine interview that, except for the issues of women's ordination and authority in the church, the Vatican was satisfied with all of the clarifications offered to the final report of the Anglican-Roman Catholic International Commission (ARCIC). In calling for the dialogue to continue, Cassidy said that the issues that still divide the two churches should not be avoided, but rather serve as opportunities for discussion. The ARCUSA group now plans to develop a three- to five-year project addressing the exercise of authority in relationship to teaching, liturgy and governance; the ordination of women; and the role of the laity.

### **UTO announces latest grants**

(ENS) The United Thank Offering (UTO) committee recently announced that it has awarded a total of \$2,704,195.52 in grants for the year 1996. Of 131 grants, 101 were made to 85 dioceses in the Episcopal Church, and the remaining 24 were made to 21 provinces or dioceses in the Anglican Communion. The grants are for a wide variety of purposes, including a religious education syllabus for the entire school system of Papua New Guinea, an increase in housing for single and married students at a theological college in Zaire, and a plan to help Sudanese refugees regain self-sufficiency through a goat restocking plan. Churches in Eastern Oregon, Nebraska, New Hampshire, New York, Northwestern



Pennsylvania and Springfield will become accessible to physically handicapped people, as will a health clinic in Idaho. Refugees in Fond du Lac, Guatemala, Western New York and San Diego will benefit from the recent grants. Among the largest grants, \$60,000 went to a diocese in Kenya that is building a women's employment and lifeskills training center, and \$60,000 was granted to a diocese in Rwanda, to help build a diocesan center in a remote rural area severely affected by the war.

### **Carey calls for resignation of deans at Lincoln Cathedral**

(ACNS) Archbishop of Canterbury George Carey, recently asked the Dean of Lincoln Cathedral, Brandon Jackson, and Canon Rex Davis, the Sub-Dean, to resign following years of bitter and public feuding. Davis refused to resign and challenged the archbishop to bring a case against him if one existed in ecclesiastical law. Both men are able to stay in office until they are 70, another eight years in the case of the dean and seven years for the sub-dean. Carey said that the situation at the Cathedral had "greatly shamed" him. "Wherever I have gone in the world, people have asked me about this scandal at Lincoln. I feel it very deeply, and I think the entire Church does. This situation constitutes a scandal dishonoring the name of the Lord."

### **World Methodist Council appoints its first woman leader**

(ENI) Frances M. Alguire, a member of the United Methodist Church in the United States, was elected chairwoman of the World Methodist Council meeting in Rio De Janeiro. Alguire is the first woman and the first lay person to be appointed leader in the organisation's 115-year history. Alguire, from New Buffalo, Michigan, is a retired registered nurse. She has been closely associated with the council since 1976, serving on its executive committee since 1981 and its presidium since 1991. She has also held other key Methodist posts. Alguire told a press conference after her election that she was a product of church summer camp meetings and was baptised when she answered an altar call at age seven or eight. She said her leadership style was "people oriented ... I believe in working as a team. No matter how good your idea is, it is perfected by group participation. I hope to help others identify and use their own gifts and graces." Among critical issues facing the council, she said, was the challenge of accomplishing a growing amount of work with a very limited staff and budget. Alguire will serve a five-year term.

### **Christian convert fears for his life**

(ACNS) A Kuwaiti convert to Christianity, Robert Hussein, fears for his life after an Islamic court branded him an 'apostate.' Mr Hussein received death treats after speaking publicly about his conversion and was convicted by an Islamic court in June of being an apostate who, under shari'a law, 'should be killed'. Although there is no provision to carry out the sentence under Kuwaiti constitutional law, many fear that extremists will take the ruling as a sanction to murder Hussein, expecting the Kuwaiti authorities to turn a

blind eye to their actions. Hussein has said that several Muslim leaders have called for him to be stoned to death and that he is no longer able to see his family or home. A support group has been set up for Hussein on the Internet (<http://www.domini.org/hussein/home.htm>) publicising his case and encouraging people to send faxes to Kuwait in his support.

### **Israeli village assists Olympia church**

(ENS) St. Thomas' Episcopal Church in Medina, Washington, recently received a \$42 donation from Laqiya, a village south of Jerusalem, to help pay for a new church roof. The donation came after St. Thomas parishioners visited Laqiya, the home of a Bedouin tribe in the Negev desert of Israel, leaving with the villagers a copy of the parish newsletter, *The Collect*. The Negev Educational Association, seeing an article in the newsletter about a fund-raising drive for a new roof for the Medina church, collected 150 shekels--worth about \$42--in support of the drive. St. Thomas rector Rev. Fletcher Davis said that the tribe, whose members are shepherders, and only recently settled into a village, had no modern amenities and most of the adults can not read or write. "We are all children of God," Fletcher said. "And those of us on this side of the ocean are truly humbled and heartened by such a donation."

### **WCC delegation warns of more violence in Brazil**

(ENS) An international delegation to Brazil sponsored by the WCC recently warned that land reform must take place in that country "if more killings are to be avoided." The delegation's visit coincided with the three-month anniversary of a massacre on April 17 in which military police killed 19 landless peasants and seriously wounded 50 persons, including women and children. The team visited Eldorado do Carajá, the site of the massacre, in the state of Pará, as well as the small settlement from which those killed and injured came. WCC representative André Jacques, president of the International Service on Human Rights in Geneva, said that team members believed the evidence contradicted the military's claim that the soldiers had fired in self-defense. "Not only were many of those killed shot at close range or hacked to death with machetes," he said. "But others were found with bullet holes in the back of their neck, indicating they had been 'executed' while on the ground." Jacques insisted that if land reform fails, it could be the beginning of even more violence. "It is the vital ingredient to establishing meaningful democracy in Brazil," he said. "At the moment, not only does just one percent of the population own 44 percent of the land but much of that land is unused. The landowners resist any attempt to change the situation, and often hire mercenaries who harass, torture or kill peasants who attempt to settle uncultivated land."

### **Nature is God's gift, WCC official tells climate conference**

(ENS) "Nature, we believe, is a gift of God," the Rev. Sam Kobia of Kenya, director of the World Council of Churches' justice, peace and creation unit, declared to the recent



second session of the United Nations conference on climate change. "It must not and cannot be dealt with as if it were our property." Kobia said the threat of climate change "touches the religious mind in a special way" and "reminds us of our fundamental dependence upon creation." The conference is part of a UN process to draw up further agreements under the climate change convention encouraging industrialized nations to reduce their emissions of greenhouse gasses after the year 2000. Kobia told the delegates that industrialized countries live in "self-contradiction" when they talk about human rights but "allow the gap between the powerful and the weak to grow." As far as the nations' attitude toward nature is concerned, Kobia said "that risks are accumulating but we continue to behave as if we were clearly capable of mastering them."

### **Trinity Church, Wall Street, makes first round of grants**

(ENS) In a new program to foster spiritual formation and development in Episcopal congregations, the vestry of Trinity Church Wall Street recently approved funding for a first round of grants to five recipients. Selected for funding were the following programs: The Alpha program in New York, the Barangay program at Holy Child Episcopal Church, San Juan, California, the Centering Prayer program of the parish of St. Matthew's, Pacific Palisades, California, the Listening Hearts discernment project of Memorial Episcopal Church in Baltimore, Maryland, and the Spirituality Center of St. John's Parish, Oklahoma City, Oklahoma. Trinity has allocated investments of \$223,000 in these five programs and will spend up to \$400,000 in 1996.

### **Episcopal church historical society meets in California**

(ENS) As keynote speaker to the recent annual meeting of the Historical Society of the Episcopal Church, the Rev. Dr. J. Rebecca Lyman, Samuel Garrett professor of Church history at the Church Divinity School of the Pacific, challenged the assembled members and guests to explore how history informs their consciousness of themselves as Episcopalians, as Anglicans, and as Americans. Examining five contemporary publications--*The Anglican Digest*, *Episcopal Life*, *The Living Church*, *Ruach*, and *The Witness*--Lyman reported that she discovered very few historical and scriptural references in articles about current events. "Is this an educational gap, an editorial oversight, or some cultural bias that the past is passé?" she asked. The society met at St. Mark's Church, Berkeley, California and re-elected as president Mary Donovan of Hunter College. "Mine Eyes Have Seen the Glory: Visions of Apocalypse and Hope" is the theme for the history conference to be held in Pittsburgh, June 19-22, 1997.

### **Emilio Castro calls for support for peace efforts in Colombia**

(ENS) Former general secretary of the World Council of Churches (WCC) Emilio Castro recently called Colombia "the most violent and dramatic situation in Latin America today," and he called upon churches around the world to "urgently support efforts to make

peace in the country." Castro represented the WCC on an ecumenical fact-finding team that visited Colombia, July 14-21. The visit was organized by the Latin American Council of Churches following a request from the Lutheran, Mennonite and Presbyterian churches of Colombia. "There is more than drugs in Colombia," Castro said. "We met many people struggling to build a culture of peace and to bring comfort to the suffering. The national churches are involved in this work; the world church must be also. We have seen peace processes beginning in most of the countries of Central America and it is not too naive to believe something similar could be possible in Colombia." Castro noted that last year some 38,000 violent deaths took place in Colombia and that only 10 percent of these came from direct confrontation between the army and guerilla groups, "so it is the civilian population which suffers the most."

### **Madonna and child picture appears in Australia**

(ACCN) A recent article in *The Murray News* has increased interest in the image of Madonna and Child first noticed by parishioners of Christ Church, Yankalilla, Diocese of The Murray, Australia, in 1994. Bishop Graham Walden of The Murray said that "it is quite clear that there is something there" but described it as an "impressionistic" image of Mary and Jesus. He explained that the young woman in the image is looking beyond the child at her breast, in the direction of the aumbry, where the communion elements for distribution to the sick are kept. He reports that checks have been made on plumbing and damp courses, and there seems to be no obvious explanation for the image. Bishop Walden said that for himself, when he stands at the back of Christ Church, there appears another image, below the mother and child, which is "much clearer" to him. "I see the face of an Aboriginal man, with an expression of immeasurable sadness, holding what seems to be a dead child," he said. In 1995, the Parish Council "decided to 'honor' the apparition by placing a tastefully designed metal frame around the Madonna and Child," reports Christ Church rector Andrew Nutter. "We are calling this Madonna, 'Our Lady of Yankalilla,' and the name seems to fit." Walden stresses the aboriginal image in his assessment of the phenomenon. "The message I hope we take from this is the need for reconciliation between all Australians," he said. "That is what Christ comes to bring."

### **Consultation on blessing of same-sex unions held**

(ENS) Some 50 bishops, priests and laity, representing 25 dioceses and nine seminaries of the Episcopal Church, gathered for the Second National Consultation for Episcopalians on the blessing of same-sex unions, an unofficial forum held at the College of Preachers, on the grounds of Washington's National Cathedral, July 18-20. The consultation heard presentations on the biblical, historical and liturgical considerations related to marriage and other forms of commitment, as well as an overview of the pastoral, educational and practical issues facing any parish community choosing to express "its thanksgiving to God for God's love manifested in the love of a couple in its midst," according to a news release from



the conference. A presentation was offered on heterosexism, "the systematic set of behaviors and practices which result in preferential treatment for heterosexual people and prejudicial treatment of all others." Guest presenters included Andrew Sullivan, senior editor of *The New Republic* magazine and author of *Virtually Normal*, a recent book about homosexuality.

### **Martin Marty speaks at NEHM first meeting**

(ENS) "The major agency to support health and healing is the local congregation," declared the Rev. Martin Marty, professor of the history of modern Christianity at the University of Chicago, during his keynote speech at the first meeting of the National Episcopal Health Ministries (NEHM). While emphasizing the importance of NEHM's work, Marty cautioned that "it takes a long time for the obvious to be spotted." During the meeting NEHM developed a purpose statement that declared "the purpose of NEHM is to begin the process of scattering seeds of health ministry throughout the provinces and dioceses of the Episcopal Church in the U.S.A., thereby assisting local congregations in reclaiming the Gospel mission of health and wholeness. Health ministry is a living witness of the healing activity of God which emphasizes the integration of body, mind and spirit." NEHM met in conjunction with the seventh annual health ministries association conference.

### **People**

**David Hogan**, a composer whose *Magnificat* and *Nunc Dimittis Mt. St. Alban* were commissioned for the consecration of Washington National Cathedral, was killed July 17 in the explosion of TWA flight 800 to Paris. The 47-year-old Virginia native was returning to his home. A memorial service for Hogan was held at the American Cathedral in Paris on July 23. Memorial concerts were planned in Paris, San Francisco and other locations.



## *news features*

96-1547

### **Irish primate struggles in peacemaking role as Northern Ireland violence flares**

by James H. Thrall

(ENS) As a hard-won respite from sectarian violence in Northern Ireland unraveled over recent months, a familiar Anglican figure was among those struggling to hold together the fragile strands of peace.

Three times since 1981, Archbishop Robin Eames of Armagh, primate of the Church of Ireland, has led ecumenical church delegations to the United States to seek aid in supporting Northern Ireland peace efforts. And at home, in his province that encompasses both Northern Ireland and the Republic of Ireland, he has been a trusted mediator between those in the Protestant majority who fight to keep Northern Ireland part of Britain, and those in the Roman Catholic minority who would join it to the Republic of Ireland.

His behind-the-scenes work in partnership with other church leaders helped make possible the first round of peace talks launched this June, even under the cloud of new bombings in England by the Irish Republican Army (IRA). As the slim hope offered by those talks was further eclipsed by new riots in Northern Ireland in July, Eames again was mentioned regularly in news reports as he and other church leaders tried to negotiate a truce between Roman Catholics in the town of Portadown and Protestants bent on marching through their neighborhood.

In a dramatic, tense and ultimately frustrating week of stand-offs between police and marchers, of threatened and finally real violence, the church negotiators were at least able to bring the opposing factions under one roof if not to a resolution.

"Last week we faced the abyss," Eames said in a later news conference in Belfast. "We saw it. We felt it. No one can ever again view it as imaginary."

#### **Pride collides with pride**

For members of the Protestant Orange Order, a ubiquitous social and political fraternity operating at all levels of Irish society, the issue was marching and more. The



annual commemoration on July 12 of the Battle of the Boyne, a 17th century Protestant victory, with bonfires and marches is "part of their culture, part of their tradition," explained Liz Gibson Harries, press officer for the Church of Ireland. "For a group to say, 'You can't do that. We're going to stop you doing that after all these years,' was absolutely a red rag to a bull. They felt it was imperative to get down that road."

The Portadown stand-off actually began July 5, she said, the Sunday before the Battle of the Boyne day, as Orange Order members left a special service at the Church of Ireland parish in nearby Drumcree and headed for Garvaghy Road, a main road through a mainly Roman Catholic residential area.

The local residents' association had refused to grant permission for the Orange members to pass, however, and police, fearing civil unrest, barred the way. Barbed wire stretched across the adjacent fields.

The marchers returned to the parish hall, said they would wait "as long as it takes," and did, she said. A milling crowd of 800 to several thousand occupied the parish hall and churchyard until the following Thursday.

The use of Church of Ireland property, which in the course of the week became a battleground for police and marchers, has prompted outcries about the church's perceived Orange bias, leading the Irish House of Bishops to launch an investigation into the demonstrations and violence.

But within the Church of Ireland, Gibson Harries said, decisions about the use of church property rest with local vestries. "The bishop doesn't have the power to ban church services," she said, even though "we were not at all happy about having a Church of Ireland church used this way."

### **Shuttle diplomacy**

Eames, Gibson Harries said, was in Drumcree by Monday morning, using the parish rectory as an office for negotiations and very aware that Thursday, July 11, marked a real deadline for calming tempers. The traditional night of bonfires on the eve of Battle of the Boyne day would bring tens of thousands of revelers out to the barricade.

Known--and criticized in some quarters--for working closely with his counterparts in other denominations, especially Roman Catholic Cardinal Cahal Daly, Eames attempted a last-minute settlement as part of a trademark group of four church leaders, including Daly and heads of the Methodist and Presbyterian churches. After a strategy session that lasted until 3 a.m., Thursday, they convinced leaders of the opposing factions to at least show up, if not meet, Thursday morning at a carpet factory considered neutral territory.

In their own brand of shuttle diplomacy, Eames and Daly, the most experienced negotiators, moved back and forth between Protestant and Roman Catholic delegations waiting in separate rooms.

"The opposing sides did not meet each other face to face, and were not asked to," Gibson Harries said. The identities of those who attended were also not disclosed to the

public. "The fear in that building was absolutely tangible," she said. "If our lot knew we were under the same roof as so and so," one faction leader told her, "we'd be shot when we got home."

### **Out of time**

The negotiations collapsed, however, when one faction was alerted by cellular telephone that a new buildup of police was occurring at the barricade, and both parties left. "We were simply out of time," Gibson Harries said. "We just ran out of time."

Faced with the prospect of being overwhelmed by an uncontrollable crowd, police reversed their earlier decision about mid-day, and permitted about 1,200 people to walk up the road. The crowd that had gathered--and that would have swollen to even greater numbers by Thursday evening--"would have over-run the police," said Gibson Harries. "The first Roman Catholic houses that came on the way would have been damaged and possibly lives would have been lost."

Even so, violence erupted in clashes between police and Catholics trying to resist the Garvaghy Road marchers, as well as in a spate of demonstrations by Protestants and Roman Catholics in other parts of the country. One Roman Catholic demonstrator died before the riots quieted in the following weeks.

As Eames helplessly watched the violent Garvaghy Road march progress, "he looked like someone had taken a swipe at him and struck him the jaw," Gibson Harries said. "He was just devastated."

Eames was unavailable to be interviewed for this article because he was recovering from a virus and exhaustion from the grueling negotiations, which left him hospitalized for 10 days.

### **The role of statesman**

Although disappointed at the Garvaghy Road outcome, Eames's approach in the carpet factory negotiations had been his standard one of taking the role of "senior statesman," Gibson Harries said. "He listens. He asks, 'What are your concerns and what's your bottom line?'"

Trained as a lawyer, Eames "was trying to find any loophole to save face on both sides," she said. "There mustn't be winners and losers, because if you get winners and losers, then you get backlash."

He was "very mindful that both groups were nervous, and, playing the pastor, he put them at ease," she said. "He never once tried to push them into anything that they didn't want to agree to." Even with the lack of results, his trust level with both groups is such that "he could walk back into those two rooms right now and start again, and that says a lot," she said.

At his press conference, Eames underscored the need to hear all the concerns. "I understand the depth of feeling in Protestant and Roman Catholic areas at present," he said.



"I understand the reasons for those feelings."

If Roman Catholics are angry at the Protestant "triumphalism" in invading their neighborhoods, Protestants, too, "have been the subject of attack," he said. "The burning of church buildings, homes, business property, intimidation out of homes, physical attacks on people and other threats have been inflicted on the Protestant community. Such attacks have generated the same fear and resentment in that community as have similar attacks directed against the Roman Catholic community."

Still, he said, "Without reservation I again condemn the violence which occurred during the Drumcree stand-off and the violence which followed the parade on the Garvaghy Road. Not even anger can justify the extent of all that violence."

### **New efforts for peace**

With prospects for peace perhaps at their lowest ebb in years, Eames at the press conference still called for renewed efforts, and has already begun to set up meetings to prepare for next year's "marching season." Some signs of hope already have emerged as other church leaders in Derry were able to avert violence in a second potentially dangerous march.

But having buried scores of his parishioners over the years of violence, Eames acknowledged that "we must not just go back to the drawing board" to overcome the current tattered trust, "we must discover the drawing board itself."

Protestant and Roman Catholic churches must accept their responsibility for the "failure to prevent sectarian attitudes" and find "new ways of expressing the universality of the Gospel of love," he said. "We can no longer ignore the purely religious dimension to our problems. Much has been achieved of late in inter-church understanding, but the past few weeks have shown how much has failed."

The political dialogue must continue "to fill the vacuum which can too easily be filled by other than politicians," he said. He welcomed reassuring words from United States Senator George Mitchell, broker of the peace talks, that a political solution to the conflict is still possible, but stressed that "the political process of its own will not solve all our problems. A concerted united campaign to convince people of all traditions that they have a part to play is essential. At all costs people have to feel that they own the peace process and are not merely spectators."

As always, he urged compromise. "If there's to be a future for Northern Ireland, there has got to be some give-and-take," he said. "This isn't a time for rhetoric, for grandiose statements. This is a time to recognize the cost of failure if we do not solve the problem."

--James H. Thrall is deputy director of news and information for the Episcopal Church.

96-1548

## **National Council of Churches delegation visits church in China**

(ENS) Members of an official National Council of Churches (NCC) delegation to China in late July returned with news of a vibrant church facing the challenge of training leaders to meet the needs of its fast-growing numbers, worshipping freely, yet still restricted in many ways by their nation's communist government.

"We saw a church very vital and alive," said the Rev. Dr. Joan Brown Campbell, NCC general secretary who was the 13-member delegation's co-leader along with United Methodist Bishop Melvin Talbert, the NCC's president. "Chinese Christians' faith is very deeply personal. They speak very freely and often of their own personal conversion."

The NCC delegation--the third since 1981--visited China in response to an invitation from the China Christian Council to experience first-hand the changes in China's burgeoning church.

"The rebuilding of China is marked by the omnipresent icon of the construction crane," observed Episcopal Bishop Craig Anderson, president of General Theological Seminary and NCC president-elect. "Paralleling such rapid change in the skyline is the religious change and reformation born of the new religious freedom in China."

### **Overflowing churches**

Congregations accommodate the many worshippers by holding three or four services each Sunday. In order to cope with a shortage of pastors--Campbell estimated there to be only one pastor for every 3,000 to 4,000 parishioners--the Chinese church has trained a large number of lay people to serve "meeting points, or what we'd call house churches."

But formal religious training of children under age 18 is prohibited by law, and there are areas of the country where Christians have a much harder time than in other areas, Campbell reported. "We were told that whatever you say about China, it will be true in some places and not true in other places, and true some times and not other times."

The NCC delegation found several congregations that are providing homes for the elderly in their churches.

"We went into one where they had just a few rooms in the upstairs of the church," Campbell reported. One of the 15 or so residents was "a very bright-eyed, able woman, 93 years old, a United Methodist minister who had been ordained well before the years of the Cultural Revolution," Campbell said. "She told us how happy she was to see in our delegation four ordained women."

### **Building relationships**

The NCC delegation visited churches and seminaries and met with Chinese Christians



and church leaders to explore what it means to be a Christian in a country where less than one percent of the population is Christian, but where the church has experienced much vitality and rapid growth in recent years.

"We come to spend time with you in order to deepen and sustain our relationship; to learn more about the recent developments in the churches and society in China, and to reinforce the unity we share in and through Christ," the NCC church leaders said in their "Message to the Christians and Churches in the People's Republic of China," delivered through the China Christian Council.

They also sought to deepen their understanding of the Chinese church's selfhood and integrity as expressed in the Three-Self Principle--self-governing, self-propagating and self-supporting--during nearly five decades as a 'post-denominational' church existing within a socialist system.

The official Chinese church has emphasized a Christianity that transcends denominational distinctions--which critics have said has been at the cost of denominational independence.

But "post-denominationalism and the phenomenal growth in membership within Chinese Protestantism contains elements that might well deepen our understanding of ecumenism in the United States," Anderson said. "Central to such 'post-denominationalism' is evangelism based on deeds as being more important than words."

And yet identity with particular denominational structures dies hard, the delegation discovered. The old woman who was a Methodist minister made a point of getting her picture taken by Bishop Talbert, "when she found out he was a United Methodist bishop," Campbell related. "Even in their post-denominational times, those who were in denominations before still carry those memories." (See this issue's **Reviews and Resources** section for a description of resources that explore the Chinese church now available from the NCC's Friendship Press).

--Based on a news release from the National Council of Churches.

96-1549

## **New York bishop nurtures ties with Russian Orthodox Church**

by James H. Thrall

(ENS) As the countries that made up the former Soviet Union continue to emerge into an uncertain future after nearly 75 years of communist rule, the long-constrained Russian

Orthodox Church likewise is finding its way through an unfamiliar landscape of new freedom.

One thing has remained constant: a friendship with the Episcopal Church and especially with the Diocese of New York that dates back to the 19th century.

On what has become an annual visit to Russia, Bishop Richard Grein of New York recently stressed the ties that bind the churches together. In an interview with the communications department of the Moscow Patriarchate of the Russian Orthodox Church, he recalled that the Episcopal Church first established a committee on relations between the two churches in 1862.

A particular connection to the Diocese of New York was fostered in the early 20th century when Saint Tikhon, former patriarch of the Russian Orthodox Church, served as an archbishop in New York, Grein noted. In recent years, the Diocese of New York has assisted the Russian Orthodox Church especially in the areas of communication, medical charity and social service, education, and ministry to the military.

### **A two-way street**

But the exchange has been a decidedly two-way street, Grein said. A "great and deep spiritual tradition" allowed the Russian Orthodox Church to keep "the vision of God alive in your country for many centuries and endured 70 years of persecution," he said. "The Western Churches need to drink deeply at the life-giving spring of this spirituality."

Through most of the communist period, he said, "American Christians regarded the Soviet Union as their number one enemy, a federation that was founded upon godless principles of atheism directly opposed to the Christian faith." The Russian Orthodox Church still kept "the light of Christ burning during this time and it grew stronger and deeper during its years of persecution, even in ways that American Christians could not possibly know."

While the political future of Russia seems tenuous, Grein said, "no matter what kind of government the Russians may adopt, we desire to see the Russian Orthodox Church continue to grow and flourish . . . so that no form of government can ever subjugate it again."

### **Support, not proselytism**

Grein reiterated the position of the Episcopal Church against proselytizing in Russia. "We do not seek to profit from your difficulties or to convert your people, but rather help and support you in whatever ways we can to do God's work in your own country," he said. "I believe that the Russian Orthodox Church is God's principal agent for Christian work among the Russian people, and I think we are the only American church to take such a bold and public stand."

Two out of three official "dialogues" between the two churches have already been held: the first on bishops in Moscow in 1992, and the second on evangelism and proselytism in Florida in 1995. A third scheduled for 1997 will address ecclesiology.



"These dialogues . . . are good in themselves," Grein observed, "but they are only one part of the deeper friendship and closer cooperation that is the goal of our relationship."

### **Signs of rejuvenation**

Grein's visit to Moscow and Smolensk included tours of several signs of the Russian Orthodox Church's rejuvenation, including the new Cathedral of Christ the Savior in Moscow, which had been the fourth largest church in the world before its destruction by the Communists in 1931. To aid the reconstruction, scheduled to be completed in 2000, Grein in 1992 provided a replica album of pictures and plans of the original cathedral, copied from documents from the New York Public Library.

At the Donskoi Monastery, Grien's party venerated the relics of Saint Tikhon, who died mysteriously in 1925 while being held under house arrest. His relics were discovered buried under a heating unit after a fire at the monastery in 1991.

Grein also visited the Hospital of St. Alexy, the only hospital in Russia owned and managed by the Russian Orthodox Church, which the Diocese of New York has helped support, and met with Patriarch Alexy II and United States Ambassador Thomas Pickering.

--James H. Thrall is deputy director of news and information for the Episcopal Church.

## **Press alert**

# **Episcopal, Lutheran bishops to meet in joint session October 3-8**

(ENS) In an historic gathering, the Episcopal House of Bishops and the Conference of Bishops of the Evangelical Lutheran Church in America (ELCA) will hold a joint meeting October 3-8 at the Mount Laurel Lodge in White Haven, Pennsylvania.

Chief on the shared agenda is consideration of a proposed Concordat of Agreement that would establish "full communion" between the two churches. While the bishops will take no official action on the Concordat, they will be looking toward the 1997 meetings of the governing bodies of both churches that will be voting on whether to adopt it.

Episcopal Archbishop of Canterbury George Carey will attend a portion of the meeting, and will preside at the Sunday morning Eucharist, October 6. He will be joined by Dr. Gunther Gassmann, former director of the Faith and Order Commission of the World Council of Churches, at 7:30 p.m., October 6, in discussing the international aspects of the Concordat.

Presentations also will be given by the Rev. Dr. Eric Gritsch, professor emeritus of church history at Lutheran Theological Seminary at Gettysburg, at 10 a.m., October 4, and by the Rev. Dr. John Booty, former dean of the School of Theology of the University of the South at 10 a.m., October 5.

The Rev. Dr. Martin Marty, Fairfax Cone Professor of Church History at the University of Chicago, will offer theological reflections for the meeting, and will preach at the Sunday morning Eucharist.

ELCA Presiding Bishop H. George Anderson and Episcopal Presiding Bishop Edmond Browning will offer concluding reflections on the meeting in the final joint session at 9 a.m., October 8.

In addition to meeting in shared sessions, each church's bishops will meet independently.

A press room will be provided. Press officers from both the Episcopal and Lutheran churches will be available to assist in scheduling interviews and to arrange press briefings.

For accreditation and additional information, please contact either the Office of News and Information of the Episcopal Church at 212-922-5384, or ELCA News & Information at 312-380-2963.





# reviews and resources

96-1550

## **Healing America's violent youth is focus of NCC program**

(ENS) "Children and Violence," a program to air on ABC affiliates "tells the tales of many acts of faith that are performed in the name of America's children ... extraordinary efforts by communities who believe that the way to save our kids is to nurture their souls," a recent NCC news release said. Produced for the NCC by the Episcopal Church, "Children and Violence" takes a close look at the context of violence in lives of American youth. As it turns its cameras on the June *Stand for Children* march in Washington, D.C., the program "captures the real solution to children and violence in the many faces in the crowd who are dedicating their lives to the safety and well being" of all children. "Children and Violence" will be offered to ABC affiliate stations on September 29, 1996. Please note that ABC stations have the option to carry this program within 60 days of the September air date. Viewers should check local listings for exact time and date in their area.

## **New spanish hymnal scheduled for 1997**

(ENS) Clergy and laity from throughout the country met recently at the Episcopal Seminary of the Southwest recently to discuss the church's new spanish hymnal. The hymnal will contain a collection of traditional, modern and soul hymns from Mexico, Latin America and the Caribbean. It will also contain spanish translations of liturgical propers like the Lord's Prayer, prefaces, salutations and the sanctus. Slated to be published in February 1997, *Himnario en Español para da Iglesia Episcopal* is being edited by Raquel Achon of Los Angeles. The conference was organized by the Rev. Efrain Huerta, executive director of Province Seven's Center for Hispanic Ministries, and sponsored by the center and the Seminary of the Southwest.

## **DebateWatch seeks grassroots response to presidential debates**

(ENS) The Commission on Presidential Debates, a nonprofit, nonpartisan organization that has coordinated the presidential debates since 1988, is sponsoring a program to encourage small groups to watch the presidential debates and--rather than view the following media analysis--turn off the sets and discuss the debates themselves. DebateWatch, a program

"designed to get small groups of people together--in living rooms, community centers, schools, or libraries across the country--to watch the presidential debates and discuss them" is seeking participants across the country. "DebateWatch becomes a tool for strengthening communities and building civic participation," according to a news release from organizers. "Further, because group leaders will be encouraged to fax or e-mail summaries of discussions immediately afterward, DebateWatch researchers can quickly compile your reactions and release them to the public." For more information call the DebateWatch Research Center at 800-340-8109, send e-mail to [presdeb@falcon.cc.ukans.edu](mailto:presdeb@falcon.cc.ukans.edu), or visit the web site at [Debates96.org](http://Debates96.org).

### **Teleconference to combat bias against immigrants**

(ENS) A national town meeting focused on "Building Hospitable Community" for immigrants and racism will take place September 24. The interactive satellite teleconference will be aired from 1:00 to 3:00 p.m. (Eastern time) and is sponsored by the National Council of Churches (NCC). Local groups from Hawaii to Florida will gather at more than 50 satellite sites to share stories as they address community tensions created by anti-immigrant bias and racism. Local site links include churches, universities, libraries, and businesses. Financed with a grant from the Rockefeller Foundation, the teleconference will focus on creative ways to build community and mutual hospitality. "We hope to strengthen and deepen the capacity of communities throughout the United States to welcome the gifts and skills of new immigrants," said Dr. Kathleen S. Hurty, executive producer of the program. "Live call-in questions and sharing of stories will come from religious and community leaders, educators, school board members, and health care workers." Additional sites are welcome to join the teleconference. To participate, organizers locate a site (with C-band downlink capacity), invite others to join and serve as host. To register, send the title and address of the site and the name, address and phone number of a coordinator to: Bryan Hooper, United Methodist Teleconference Connection, 475 Riverside Drive, Room 1948, New York, NY 10115, phone (212) 870-3802, fax (212) 870-2171.

### **PBS documentary follows influence of Religious Right in America**

(ENS) "With God on Our Side: The Rise of the Religious Right in America," a six-hour documentary series that chronicles the political and cultural impact of the religious right from post-World War II to the present will be presented on PBS stations beginning Friday, September 27, 1996 (check local stations for exact time). According to organizers, the program is "an in-depth and non-ideological look at the controversial movement, the roots of which are traced from the anxious 'Christian anti-Communism'" of the 1950's to the sophisticated politics of the Christian Coalition today." The program uses "rare archival footage and surprisingly candid interviews" to show how evangelical Christians have re-entered and re-shaped politics and culture. "You cannot understand American politics without considering American religion," said Calvin Skaggs, executive producer of the series. "From



Kennedy and Goldwater, Nixon and Carter, to Reagan and Bush, religious issues and conservative Christian leaders have had a deepening impact on national politics, as well as on the cultural stew from which our politics bubbles up."

### **Program on burning of black churches to air**

(ENS) "The Churches Are Burning," a program about the current epidemic of hate-motivated attacks predominantly on black churches, will air on the Faith & Values Cable Channel on Monday, September 23, at 6:30 p.m. The 24-minute video visits St. John Baptist's Church in Dixiana, South Carolina, which was burned twice, and examines the racism behind the fires. The program shows the key role of the National Council of Churches (NCC) in bringing visibility to the burnings and in working to rebuild the churches and address racism. News of the burning of the churches has brought forth a remarkable outpouring of concern by the American public, including contributions to the Burned Churches Fund, established by the NCC and supported by a broad ecumenical and interfaith community. "The Churches Are Burning" also is available on video. For free loan, phone (219) 264-3102; to purchase (for \$19.95, postage and handling included), phone (800) 251-4091. The program was produced by the NCC.

### **Teleconference on Episcopal philanthropy announced**

On Saturday, October 19, people from churches all around the country will participate in a television conference, transmitted via satellite, that will address "one of the most important issues that will affect religious life in the 21st century: the intergenerational transfer of some \$10 trillion in the next fifteen years," according to William G. Andersen, Jr., executive director of the Episcopal Church Foundation. According to Andersen the conference, entitled *The Future of Episcopal Philanthropy*, is designed for diocesan and parish leaders, stewardship committees, clergy, and potential donors. "The goal of the conference is to enlighten the religious community and to ensure that the abundance with which God has blessed us during this lifetime can be used to further the church's work during the lifetime of our heirs," he said. For more information, call the Episcopal Church Teleconferencing Network, 1-800-559-ECTN.

### **Friendship Press resources feature church in China, Hong Kong**

(ENS) The endurance of the church in China and Hong Kong is the theme of new study resources by the National Council of Churches' Friendship Press. *The Enduring Church: Christians in China and Hong Kong*, (paperback, \$8.95), explores through quotes and stories the experiences of Chinese Christians, their sense of the meaning of faith amid political change and turmoil and about the challenge posed by women for a church still dominated by men. *The Leader's Guide to the Enduring Church*, (paperback, \$4.95), is a 32-page guide that provides a close-up view of contemporary China aimed for large and small groups and intended for use with companion materials. *Map N' Facts: China and Hong*



*Kong*, (5.95), is a detailed, full-color map of contemporary China that shows provincial borders and autonomous regions, capitals and major cities, with an inset of Hong Kong. *Faith Amid Change: The Church in China and Hong Kong*, (29.95), is a 28-minute video that chronicles how the Christian church survived a Communist revolution and the Cultural Revolution and how it thrives today with a determination to become self-supporting and self-propagating. It also details how the church in Hong Kong has fared amid the many economic and social changes there. *Balancing Act: Growing Up in China and Hong Kong*, (magazine format, 5.95), focuses on the lives of young people in China, as they seek a balance between new and traditional ways. A supplementary volume, *The Bible Through Asian Eyes* (cloth, \$35; paperback \$25), contains work by 84 artists from 18 countries and features 105 full-color paintings that illustrate the Bible through indigenous art forms. For more information, write to Friendship Press, 475 Riverside Drive, Room 860, New York, NY 10115. The toll-free number for ordering resources is (800)-889-5733.

### **Choral evensong programs available to NPR stations**

(ENS) Radio America and the Episcopal Radio-TV Foundation, Inc. recently announced that they are making available at no charge a series of programs of choral evensong to National Public Radio affiliates. The programs feature ancient musical chant in the English cathedral tradition with classical Choral Evensong from major Episcopal cathedrals and churches across the country. The first program is a concert from Washington National Cathedral being made available on August 30, 1996. Those interested can contact their local National Public Radio affiliate to determine if the station will be carrying these programs.

### **Photographs available with this issue of ENS are:**

1. Teens at Episcopal Youth Event have a ball (96-1539)
2. Episcopal Youth Event underscores church's diversity (96-1539)\*
3. Music central to Episcopal Youth Event (96-1539)
4. Atlanta parishes take Olympic opportunity (96-1541)
5. Olive trees toppled in Israeli settlement expansion (96-1543)
6. Northern Ireland sectarian riots set back peace prospects (96-1547)
7. Annual marches lead to Northern Ireland violence (96-1547)
8. Archbishop Eames strives for peace in Northern Ireland (96-1547)
9. Archbishop Eames calls for new efforts at peace (96-1547)
10. Diocese of New York nurtures ties with Russian Orthodox Church (96-1549)
11. Art for possible use with articles on the Episcopal Lutheran Concordat of Agreement

\* For a color version of this photograph, call the Episcopal News Service at (212) 922-5384.



**Tentative mailing dates for future ENS releases are September 19 and October 2.**

**The Episcopal News Service is available electronically. QUEST users can join the "Episcopal News Service" meeting to receive full versions of all stories or join "ENS Digest" to receive the digest versions of our news stories. Web users can visit the official Episcopal Church website at [www.dfms.org](http://www.dfms.org).**

